THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me and hear my prayer. O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing?" (PS. 1: 2).

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CHRISTIANITY.

VIEWING Christendom to-day, constituted as it is of many different sects, all claiming to have the true gospel of Christ, and seeing the strife and contention that exist among them, we are led to wonder what has become of the simple gospel of love and humility that Christ taught. Why do we find one denomination persecuting another? Surely Christ is not the author of all this confusion, envy and harassment.

Compare the teachings and the principles of the gospel as taught by our Lord and Savior, with those of the contending religious factions of to-day, and note what a vast difference exists. You will thus find that some of the pure, simple and sublime teachings of Christ and the apostles are no longer maintained, while others are slowly but surely passing away.

Compare also the organization of the sectarian churches with that of the early apostolic church, and you will find that different officers of the highest order, such as apostles, prophets, etc., whom Christ chose and ordained, and were themselves or by successors to remain in the church "for the work of the ministry" and the "perfecting of the saints" until "we all come to the unity of the faith," are now considered useless and have no place in the denominational ministry. How can men claim that they were properly done away with and are not now needed! They were placed in the church to remain until we come to a unity of the faith. Have we come to that unity? Truly the answer is, No. If they were needed in early days, they are needed to-day. How dare men attempt to change Christ's laws? We are told they are eternal and never

change. Further, ministers in general no longer preach for the love they have of the gospel or their fellowmen, but for price and worldly gain, thus making merchandise of the souls of men. Why all these changes, and what is to become of this once Christian world?

The churches are not filled to-day as they were in times gone by. Men, it seems, have become indifferent to religion, and instead of our seeing them on a Sunday morning wending their way to the place for worship, we find them hurrying away to some place of amusement. Men in multitudes have lost all reverence for the Sabbath, and, as time rolls on, they are little by little drifting away from the Christian life.

The question, "What must I do to be saved?" does not trouble them, and their golden rule seems to be, "Do others before they do you." The average man does not trouble himself about others, from brotherly regard, but lives only for self. In his haste to make a fortune, he overlooks the poor and distressed, who perhaps are starving or freezing for the want of a friend or a kind, helping hand. Where is the true Christian spirit of love, kindness and brotherly feeling? Why is man so selfish and greedy, worshiping mammon instead of God?

Are we not living in a most progressive age, with all the advantages and opportunities necessary for our growth and development in general? Then why not advance along religious lines? The world as a whole is rapidly traveling in a grand march of progression, and we cannot stand still, but must either go ahead or fall behind. "Then let us be up and doing," and see if our lives or actions are tending to advance the cause of true Christianity or to obstruct religious progress. Are we following the plan laid down for us? Are we bettering the world by our existence in it? or are we following along the stream of life with no worthy purpose in view, with no thought of the eternal destiny which awaits each one of us?

We are all subject to weaknesses and are daily committing acts which do not measure up the standard of a perfect man in Christ. Man is prone to sin, he was born and reared under its influence and must encounter many temptations and much evil throughout his mortal existence. But some have groped in darkness and stagnation long enough, and have been content to travel through life with the idea that "What was good enough for our fathers is good enough for us." Let us shake off this clog to our progression in the Christian life, and look for the good, beautiful and true anywhere and everywhere. Let us strive to become leaders, not led followers only.

"The wages of sin is death," so let us then live and work with an "eye single to the glory of God," and for the elevation of mankind, doing only those things to-day that will prepare us for to-morrow. We live not in the world for pleasure merely, but each one of us

has a god-like work to perform. We are here to gain knowledge and wisdom—to prepare ourselves for a future life. By tasting of sin, sorrow and death, we learn or will learn to appreciate godliness, happiness and eternal life.

We entered upon this life unclothed and penniless, and must leave it the same. What does it profit us if we "gain the whole world and lose our own soul?" At death's door we must leave behind worldly gain and are entitled to no more than the pauper—a resting place. Only the knowledge or intelligence we have gained, or the things we have done in righteousness for the betterment of mankind will be of use to us in the life to come. No matter how strong the body, or how bright the intellect is, as sure as the sun shines, we must sooner or later endure the pangs of death. And the question is, are we prepared to meet it?

Our Lord and Savior, Jesus Christ, came as an ideal of human perfection, lived a life of humility and love, bearing the message, "Peace on earth, good will toward men." Though He was without sin He took upon Himself the sins of the world, enduring trials, scoffs, scornings, and was withal compelled to bear His own cross to Golgotha's heights, where He was crucified by men; yet how loving and forgiving He was throughout His life and ministry, even exclaiming in His death agony, "Father, forgive them." What a noble life, and what a great sacrifice! He suffered and gave all for the love He had for His fellowmen. This was an ideal life, and one worthy of our aspirations. After all that has been done for us, how unwilling we are to sacrifice a few pleasures or comforts of this life for our fellowmen! How unappreciative we mortals are! Too often the more there is done for us, the less we do for others.

Men, brothers, let us awake from our slumbers in sin and idle dreams. Let us not be stumbling blocks for others; but let us rather strive to be shining lights so that others seeing our good works will be urged on to a better life. Down the solemn yet eventful stream of life are we sailing with steady helm, or are we drifting? Are we prepared to steer our barque safely through the whirlpools and rapids of temptation and sin which we must encounter in our journey towards the goal of present and future happiness? Let us live lives of purity, charity, love and humility, so that when the trumpet of the judgment day shall sound, we shall come forth to meet our judge in peace and joy, and receive an eternal reward. Let us try to live with a conscience void of offense, that it may then be said to each of us, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

London. GEORGE F. MACDONALD.

"THE leaves fall from the trees in cold weather, so in adversity do false friends drop off."

HOW I BECAME A LATTER-DAY SAINT.

MANY accounts have been given in this publication of how my brethren and sisters have been brought to accept the gospel. In some instances the hand of the Lord is plainly discernible, whilst in others, His providential guidance, though not so direct, cannot be denied on this account. I have thought that my experience, although it has much in common with many of the accounts referred to, might prove interesting, and that also I might incidentally give a few reasons why I joined the Latter-day Saints.

For a long time I had been dissatisfied with the conditions prevailing in the church that I attended. Frequent dissensions among the members, and the conflicting ideas presented to my mind by the various ministers, who would give different interpretations of the same text, led me to wonder how it was that the spirit of love and unity which existed among the early Christians, was not present among us. Being anxious to find out the truth, I decided to study for myself and to seek the assistance of my heavenly Father in my researches. My thoughts were first directed along these lines by reading Professor Drummond's essay, "The Greatest Thing in the World." Many deep thoughts were presented to my mind, and especially while reading his beautiful analysis of "Charity," and I determined not to rest until I had discovered the truth, for "Charity rejoiceth not in unrighteousness, but rejoiceth in the truth" (I. Cor. 13:6), and as I desired to seek after charity, which is according to Paul and also the Book of Moroni (7:46), the greatest of gifts, there was no other alternative. With truth as my aim I began to read the scriptures prayerfully, and it was not long before I found myself at variance with the Methodist church to which I belonged. I was introduced to the first principle of the gospel—namely, faith—whilst on a holiday, my mind still unsettled with regard to religious matters. I was taking a sea-trip, and whilst on board I entered into conversation with a fellow passenger who, as I some time afterwards learned, was a "Reorganite" elder. He spoke about the futility of "faith without works," and, referring to the faith alone doctrine prevalent in most denominations, illustrated the foolishness of mere lip assent to the doctrines of Jesus Christ by the following analogy: He said if he, having purchased his ticket, had stayed at home and sat down in his chair repeating, "I believe this ticket will take me to X.," and yet had never made any attempt to go, the ticket would profit him nothing. His argument appeared to me quite sound, and we soon afterwards parted.

After about a week had expired from the time I returned from my holiday, I attended what is called a Christian Endeavor meeting, and the subject of the speaker's remarks was "Love." A discussion as to the meaning of love followed the address, and the feeling of the meeting was, that to show our love for Jesus Christ we

should keep His commandments; for He says, "If ye love me keep my commandments" (Jno. 14:15). I left the meeting fully impressed by these remarks, and felt assured that the only way to show our love for the Lord was to keep His commandments. On my way home from the meeting I called on a church member whom I knew to be sick. During our conversation, he related to me how he had worked for a Latter-day Saint and found him to be an honest and upright man, and he also stated that he had been to several meetings of the saints, and had found much satisfaction in their teaching. He invited me to a meeting, and also gave me some literature —some tracts and an *Improvement Era*—which I promised to read, and I also accepted his invitation. I read the tracts, and on one thing I became convinced at the time, above all others, namely: that baptism by immersion is essential to salvation, for it is a commandment of Jesus Christ. I might here say that whilst reading the scriptures I had become accustomed to attach a great deal of importance to the words of the Savior, who was a fountain of living truth, and I regarded them as "Pearls of Great Price," possessing the profundity, yet at the same time the purity and sublimity of truth, for He said, "I am the way, the truth and the life," and when I read that He had said that "Except a man be born of water and of the Spirit he can in no wise enter the kingdom of God" (John 3: 5), and other similar pointed statements which, curious to relate, I had not noticed before, I soon discovered the essentiality of baptism. I also wished to know about those who had died without any knowledge of the gospel, as the Lord is no respecter of persons. The tract satisfied me on this point by touching on the doctrine of baptism or salvation for the dead; although I afterwards learned more about this principle during my further investigation. I went to the meeting, at first a little prejudiced owing to a few misleading rumors which I had heard. However, as I knew it was necessary to have an unbiassed mind to discern truth, I prayed the Lord to help me to cast aside the prejudice that I had. I believe the one thing that impressed me above all others was the spirit of humility manifested by the elders and the saints, a trait that I had looked in vain for among many of the members of the church that I then belonged to, and more especially the "ministers."

I am here reminded of a statement made by Oliver Wendell Holmes in his book, "The Autocrat of the Breakfast Table," in which he admonishes a young divinity student not to follow the example of his "full fledged" colleagues by assuming "airs" and thinking himself to be a superior person, in comparison with the members of his congregation, who might after years of attention to sermons of all kinds, know as much, if not more than he who often gave the same sermon over and over again, especially if he belongs to the itinerant class of preachers.

On the Monday after my first meeting with the saints I visited

my minister and told him I was convinced that the Methodist teachings were not in accordance with the scriptures, and that I wished to withdraw my membership from the church. He told me several of the usual stories one hears so much from our opponents. One thing I remember, which differs a little from the common type of story—usually slander and villification—consisted of a newspaper cutting in which the opening of the meeting hall, "Deseret," South Tottenham, London, was commented on. He pointed out a statement to the effect that the "Mormons" believe in the simple idea of a God with body, parts and passions. I told the reverend gentleman that was just what I believed in, and though we had a long argument on the subject we could not agree, for I was convinced that though a "simple" belief, it was nevertheless true according to reason and scripture. He next tried to show by that artful sophistry, so common among sectarian preachers, by means of which they turn and twist the meanings of scriptural passages so that their original meaning is entirely obscured, that baptism was not by immersion; but my mind was pretty well fixed on this point through reading John 3:5; Acts 2:38; 8:38, etc. We could not agree, but we parted friends.

The same evening I visited the "Mormon" elders and conversed with them, telling them most of the above circumstances, and that I was convinced that baptism was essential to salvation; but "Which church was I to join? Who was to baptize me?" At this juncture, one might say the climax of the conversation, one of the elders, the then president of the conference (Sheffield) read out an account of the first vision of Joseph Smith from *Liahona the Elders' Journal*, and I drank in the account eagerly, as my mind had so much in common with the prophet's that I could not help but believe it. I had asked the very question Joseph asked of his Heavenly Father, "Which sect was I to join?" I have never had such a vision as Joseph's, but I think the reader will agree that no other circumstances were more favorable to an acceptance of the truth of the story, for I had just asked the above question when the elder read out the account aloud to the whole company (he had been reading the account to himself just before I entered, and the book was on the table before him). I believed it then and there, and after a little more conversation on various topics, including polygamy, any remaining prejudice and misgivings were entirely given to the four winds, and I left feeling very anxious to know more of the teachings of the saints. So I then read more and more of the literature given me by the elders, and the more I read the more convinced I became of the truthfulness of their teachings; and in due time I entered the sheepfold through the door of baptism, being baptized by those having authority. The day of my baptism was one of the happiest in my life, and I can truly unite my voice with the saints in singing that it is

"With joy we remember the dawn of that day,
When cold as December in darkness we lay;
What sweet exultation we felt with surprise,
And witnessed salvation flow down from the skies."

I felt indeed that the angels were rejoicing that at least one sinner had been converted from the error of his ways, and had embraced the truth. I was confirmed a member of the Church of Jesus Christ of Latter-day Saints by the laying on of hands of those who had authority to do this, and I am now rejoicing daily in the truth which I have discovered. "There is much to learn and much to unlearn," as Drummond says, and although people of my own household may rise up against me, though reverend gentlemen tell me I am being led astray and that "Mormonism" will do me no good, though "the haughty may smile and the wicked revile," yet with the help of God, I will never, no, never forsake that which is dearest to my heart, "The gospel of Jesus Christ."

Ferryhill. D. BRAMMER.

LOYALTY TO HOME.

"A YOUNG girl, attending a school some distance from her home, was one day in her room, surrounded by companions, who were busy with embroidery and bits of fancywork. Some one asked for a needle, and the young hostess brought a needlecase. As she offered it, the one who had made the request glanced at it with a slight laugh and a perceptible lifting of the eyebrows. It was an inartistic, old-fashioned, homely little needlecase, but its owner drew it back almost as if the look had been a blow, and smothered it with caressing fingers as she said: "My mother made it." There were love, loyalty and a touch of defiance in the words. What did these gay girls know of the plain, little home and the dear, old-fashioned mother, whose toil-worn fingers had sewed the bits of ribbons together and shaped them into a gift for her girl? The daughter saw it all in a vision. These stylish young friends were good enough, but the old home and those it held were her dearest treasures on earth, and no sneer should touch them or their ways in her presence. Word and action showed the fibre of the girl. Had she been weaker or less loving, she might have been ashamed of her little possession and the home conditions it represented. Loyalty to what one holds dear, to what one believes to be the right, is a necessary foundation for the building up of a strong and noble life."—UNKNOWN.

"ALL kinds of wrong become possible to the man who makes his own pleasure or aggrandisement the supreme rule of his life."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 19, 1913.

EDITORIAL.

THE LOVE OF GOD AND WHAT IT DISCLOSES.

We find that not a few species of animals which inhabited this earth in the remote past have become extinct, others have come to an end in more recent times, and still others seem destined soon to disappear from among living creatures. The species now extinct were in the beginning among those which came from the hands of a wise Creator and were pronounced good. While satisfactory reasons may be proposed to account for the disappearance of some of these species, the causes which led to the extinction of others are not apparent, since conditions for their perpetuation seem to have been altogether favorable. But though some kinds of animals have utterly passed away, man still has an existence, and in all his history never were prospects so favorable as at present for the continuation of his race.

This is surely the more remarkable when we consider that of all God's living creatures man has the least right to be perpetuated. He alone is capable of understanding and transgressing a divine law and has done it from the beginning, thereby forfeiting his right to life. It is man alone who violates the physical laws of life to a degree which seems to hold them in contempt. It is man alone who transgresses the laws of procreation to any extent, not to mention abuses which invite his extinction. In spite, however, of these obstacles and others which might be mentioned, our race is preserved. To account for this remarkable phenomenon we must go outside of man himself to find a cause. His natural works lead to destruction, and the agency which turns the whole trend of his existence from death to life, from a speedy plunge into the abyss of oblivion into a flight to the ark of racial safety must be a mighty one, and the motive which causes it to interfere in man's behalf must be correspondingly powerful. Now, this saving power we find in God Himself, for He alone possesses sufficient might to accomplish our temporal and spiritual salvation, and when we find Him suspending all other work, ceasing His creative acts, exerting His almighty power, directing His constant attention, enlisting the hosts of heaven, and predicating His chief glory on the work of making something out of man, there must be some principle of existence, some germ of life, some infinite possibilities of development in man which are not discoverable by our natural powers.

That Divinity in all its inconceivable grandeur and glory should condescend to become the teacher, the protector and the savior, in a sense the servitor of any of His earthly creatures, is a proposition so astounding, on *prima facia* grounds, that it could never become credible, were it not that the example is actually before us; and since we dare not say that the Almighty values but little the dignity of His position as God, we find no cause for this humiliation of Himself in our behalf, but in His knowledge of the inherent worth of mankind.

God created man with a word, but later saves him from destruction by the exertion of the powers of His omnipotence, conjoined with those of seraphic hosts, and at the expense of the life blood of His Son. These marvelous manifestations of Divine love make manifest that God does for us—creatures of mortality, rebels against Divine law, order and righteousness—all, everything that one could expect Him to do for Himself in order to enhance His own happiness and glory. If He does less for us, let the lack be pointed out. If He could do more for Himself, according to the eternal fitness of things, let us be told how.

In order that we may have in mind the helplessness of man's condition in this world (were it possible for him to exist without God's assistance in his temporal life), and at the same time have a view of the beneficence of the Almighty towards us in general, some passages of scripture will now be submitted, and first: "Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel (an ancient means for threshing certain kinds of grain) turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working" (Isa. 28:23-29).

There are no other scriptures which convey to our minds a sense of man's utter dependence on God so forcibly as these quotations do. From them we learn that we owe to Him all the skill we possess in the art of husbandry. The farmer who is sufficiently skillful to plow his ground in a proper manner, who is capable of sowing the seed he puts in the soil intelligently, and who has sufficient sagacity to adapt his threshing operations to suit the various kinds of grain which he raises so that the kernels shall not be bruised or broken, is indebted to our Father in heaven for the knowledge by which he does these things successfully, and since the matter so

stands in this particular branch of human effort, it may be assumed properly that it is by God's grace and favor that success is achieved in every department of our temporal activities.

The mighty achievements of the human mind are all owing to the grace and favor of our Lord. There is nothing great in science, nothing beautiful in art—nothing that is good, noble, just and true in this life that does not make us debtor to Him; for "every good and perfect gift is from above, and cometh down from the Father of lights" (James 1: 17). In harmony with this truth we further read that "a man can receive nothing, except it be given him from heaven" (John 3: 27). On this same point St. Paul has this to say: "For who maketh thee to differ from another? and what hast thou that thou didst not receive; and if thou didst receive it, why dost thou glory, as if thou hadst not received it" from God (I. Cor. 4: 7). When we consider the deplorable state of ignorance man would be in were he not in all things aided by the Lord; and on the other hand, view the astonishing heights of civilization and refinement to which he has been exalted by the loving care of God, we see how His supervision and influence must enter into the details of every man's experience. Our pride as "self-made" men may receive a shock from the scriptural presentation of the case which thus manifests the true source of our progress in this earthly life, but the word of God should settle the question.

It is, however, in the gift which God gave to us of His Son Jesus Christ that His love is manifested in the highest degree, for He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). He further says: "In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins" (I. John 4: 9, 10). No greater sacrifice, none more Divine was possible. All other treasures of earth or heaven were insufficient to show the depth of God's love for us, and to do us the good He desired. Oh! that love of God, that love which He bears for our race! Who can fathom its depths or measure its intensity? The passion of a mother for her child, ceaseless and ardent as it always is, is the best type, yet nothing but a type, of the infinite love of God for His children—a love that is as boundless as eternity, and all-embracing as His sons and daughters are innumerable. When we try to comprehend it in its fulness we are simply trying with our feeble powers to grasp the incomprehensible, the illimitable, and just as well might we think of understanding it, as to undertake to measure eternity with a second of time, or to compute how many grains of sand it would take to fill the immensity of space. These things all transcend our human powers, and how far they stretch away into infinity beyond what we can see and think and know of them as

a beginning merely, we can not even conjecture. The revelation of the fulness of God's love for His children has never been attempted by uninspired or inspired man. Nowhere are its limits set or its bounds made known. It is commended to us—illustrated—by many acts which manifest something of its strength and surpassing tenderness, but with these exhibitions of its supernal power, we are left to think of human love in its most holy development—that of a mother for her child—as a type, a suggestion, a veiled shadow of what the love of God, of love in Divinity, incomprehensible and infinite, really is.

We have seen something of what the unfathomable love of God has led Him to do for us, but when we consider some of the conditions under which these manifestations occurred, wonder and amazement seize upon our thoughts, "for while we were yet sinners Christ died for us" (Rom. 5:8). He went, as it were, into the camp of rebels, every one of whom was under condemnation of death, and gave His life that they might not perish; and when in the midst of these doomed wretches, how was He received with His message of pardon and life? Hailed and acclaimed, of course, as a deliverer? Worshipped as the embodiment of all that is noble, unselfish, Divine? Oh! no. Would to God that a veil could forever be drawn over the scene! He was mocked, reviled, cursed and crucified as one unworthy a place among men, among those He came with power to bless and save.

These are some of the things which God has done and still is doing for the children of men, because of His love for them, and we should not overlook the fact it is His LOVE, not His glory, which constrains Him to manifest them in our behalf.

Beyond these tokens of love and benefits which God has provided for all mankind, there are other evidences of the Divine passion which are disclosed as affecting, especially those who have yielded obedience to His laws. He says: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands" (Isa. 49:15, 16).

Lest God, after showing that His loving care over mankind is ceaseless, taking cognizance of his temporal as well as his eternal interests, after redeeming man by the gift of His Son, after condescending to be a servitor to men, after enduring the humiliation of being mocked, reviled, and crucified by men, He says that lest He forget some of His children, He has them graven upon the palms of His hands—a figure, doubtless, but a beautiful one, which lets us see that wherever God is or goes there is ever present with Him a reminder of His people—a something from which He can never escape—a bond that binds Him to His loyal children eternally, and never while God exists shall that memorial, written in the Divine hand by the blood of Jesus Christ be washed away except it be by our own acts.

When mankind is viewed in this light—in the light of being the children of God spiritually, and as being born in our first estate in a Divine family relationship to God, just as an earthly parent is the father of his child of flesh and bones, we see a reason for the manifestation of the infinite love which God bears for us. We see that it is natural, and just as an earthly father would give his all—his life, if necessary, not excepted—for the salvation of his family temporally, so the love which God bears for us impelled Him to provide means for our temporal and eternal salvation at any cost or sacrifice required. But on the ground that we are merely God's children in the relation of created beings, there is no more apparent reason why He should give the life of His Son to save us from a deserved doom, or why He should exert a ceaseless care over us, even while rebels, than there is that some noble man of high birth and station should give his life and all that he has to save from destruction a lot of devouring grasshoppers.

T. W. B.

Book Notice.—We now have on hand a number of copies of "The Reign of Anti-Christ," by Elder J. M. Sjodahl. In paper covers the price is one shilling per copy. We have none at present in better binding.

MINUTES OF SHEFFIELD CONFERENCE.

THE Sheffield annual conference was held Sunday, June 8th, 1913, in the Latter-day Saints' meeting-house, Ellesmere Road, Sheffield. There were present: Elder Fred R. Woolley, of the Liverpool office; Elders Willard E. Rigby, Harold T. Pardoe, and W. C. Lindsay, of the Leeds conference; Elders Roland B. Call and George Woolford, of the Nottingham conference; Elder Douglas T. Murdock, of the Hull conference; President Milton Jacob and nineteen traveling elders of the Sheffield conference.

The opening session commenced at 10:30 a.m. by singing, "Earth with her ten thousand flowers." Prayer was offered by Elder R. H. Peck. Singing, "Prayer is the soul's sincere desire."

President Milton Jacob welcomed all the saints and friends to the opening session, and prayed that the Spirit of the Lord would direct the proceedings of the conference.

Elder Thomas Shepherd said he was glad that he had had the privilege of becoming connected with the Latter-day Saints. The gospel was taken from the earth soon after Christ and His apostles were slain. Since then darkness has covered the earth and gross darkness the people (Isa. 60: 2), and in a religious sense does so at the present time.

The hymn, "Rock of Ages," was rendered by Elders B. R. Jordan, L. R. Parker, George Hay and W. C. Jefferies.

Elder L. P. Burt said John preached in the wilderness crying,

"Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). He spoke of the kingdom of God which was established in the meridian of time. It was set up by Christ with many gifts and blessings. He authorized His apostles to preach the gospel (Mark 16:15). The same has been restored in these the last days, and to preach this truth is our mission to the world.

Elder B. R. Jordan said that truth is truth forever; evil had a beginning and must have an end. Many truths have been revealed or brought to us afresh. Explained the coming forth of the Book of Mormon as a literal fulfillment of the words of Isaiah 29:4. Read the testimonies of the three witnesses, and said they remained steadfast to that testimony.

After singing, "The Spirit of God like a fire is burning," the benediction was offered by Elder Fred R. Woolley. One hundred saints and friends were present.

The afternoon session commenced at 2 o'clock by singing, "Come, come, ye saints." Elder B. R. Jordan led in prayer. Singing, "O'er the gloomy hills of darkness."

The Sacrament was administered by Elders L. P. Burt and L. R. Parker, assisted by Elder J. P. Leatham. The sacramental hymn, "Come, follow me," was sung during the administration.

President Milton Jacob was pleased to see so many in attendance. He presented the general and local authorities, who were unanimously sustained.

Elder W. E. Rigby spoke upon baptism. Christ was baptised, not to wash away sins, for He had none; but to set an example to His children, and to fulfill all righteousness. Nicodemus was told by the Savior that a man must be born of water and of the Spirit, or he can not enter the kingdom of heaven (John 3:5). Cornelius, also, a devout man, was told by Peter to be baptized (Acts 10: 48).

Miss Annie Chester rendered very beautifully the solo, "The Children's Home."

Elder W. J. Francis said that the plan of life and salvation was for all mankind. God has opened the heavens again, as of old, and given us new light. The reason why there are so many sects, and so much contention among them, is that they have closed their ears to revelation, and accept the teachings of men instead of God's word. Explained the belief of the Latter-day Saints in regard to the resurrection. All shall be saved in some degree of glory, except the sons of perdition.

Elder L. R. Parker rendered the solo, "Face to Face."

Elder J. E. Wood spoke of our pre-existent state. We came to this estate after keeping our first one, and of our own free will. We must comply with God's commands. The world has "transgressed the laws, changed the ordinances, and broken the everlasting covenant" (Isa. 24: 5). Little children need no baptism, for of such is the kingdom of heaven" (Mark 10: 14). Bore a strong testimony to the truth of the gospel.

Closed by singing, "Though deep'ning trials." Benediction by Elder George Hay. Two hundred were present.

The evening session convened at 6:30. Singing, "High on the mountain top." Prayer was offered by Elder D. T. Murdock. Service was continued by singing, "Softly beams the sacred dawning."

The infant daughter of Brother and Sister James R. Bargh was named and blessed by Elder Fred R. Woolley.

President Milton Jacob said God commanded anciently that His children should meet often to worship Him, so they could live nearer to Him. We are judged according to our merits in this life. We had an existence before we came here as we infer from Job 38:4-7. We should keep our bodies clean, and keep all the commandments of our Savior, for our future well-being depends upon our actions in this life. God has established His Church again by revelation in these days.

A solo, "Perfect Life," was beautifully rendered by Miss Fannie Bond.

Elder W. Chester Jefferies read the labor and statistical report for the past six months.

Elder Fred R. Woolley said the Latter-day Saints are broader in their views of life than most people. We have the Bible, as other Christians, also the Book of Mormon and revelation for our guide. The professing Christians put their faith in a God who, when summed up, amounts to nothing. We put our faith in a living God, one with body, parts and passions. The knowledge of the existence of God has come down to us through the Bible, and by tradition from generation to generation. But there is a surer way of finding out God, that is, by present revelation. Joseph Smith gave to the world his testimony of the existence of God. Man was created in the image of God (Gen. 1: 26). We shall lay this body down and be literally resurrected. The doctrine of the resurrection applies to our bodies and not to our spirits, as it is the body and not the spirit that dies.

A solo was rendered by Miss Moss.

Brother James R. Bargh said he had been associated with the members for nine years. Had slept with the elders, ate and talked with them, and found them to carry the Spirit of the Lord. Little children are without sin, a condition to which men must attain before entering the kingdom of heaven. Evil thoughts are dangerous, because they lead to evil action. Kill an evil thought, he said, before it leads to action. "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James 4: 7, 8).

Closing hymn, "Though in the outward Church below." Benediction by Elder James D. Todd.

Elder Fred R. Woolley, three visiting elders, President Milton Jacob and nineteen traveling elders of the Sheffield conference

met in Priesthood meeting June 7th, 1913. The elders submitted their reports for the past six months. Elder Fred R. Woolley gave some good instructions, and questions were asked and answered.

W. CHESTER JEFFERIES, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at 15a Wicklow Street, Dublin (Irish conference), Monday, June 9th, 1913, when three souls were added to the fold of Christ. Elder Warren H. Fjeldsted officiated.

Enjoyable Outing.—The Sisters of the Hyde Branch Relief Society went on the 7th inst., on a pic-nic outing to Edgely. "Tea" was served, Edgley Park visited, and in the evening an enjoyable time was spent at the home of Brother and Sister Roberts. A pleasing feature of the occasion was the presentation of two pretty tokens of esteem to Sister Mary Eastwood, who with her family, is emigrating to Idaho, U.S.A. Several elders joined the party at Edgely.

Releases and Departures.—The following named missionaries have been honorably released and sailed for New York, June 12th, 1913, per s.s. *Celtic*: From Great Britain—Charles V. Kimball and James D. Todd. From South Africa—Alfred J. Gowers, Jr., and Stephen R. Boswell; and on June 14th, 1913, for New York also, per s.s. *Carmania:* George C. Mitchell, from Sweden. On June 14th, 1913, for Montreal per s.s. *Tunisian*: From Great Britain—John L. Smith, Alfred C. Swift and William H. Tingey. From the Netherlands—Robert G. De La Mare. From Switzerland and Germany—Spencer P. Felt. From Scandinavia—Hilbert K. Anderson, James Hansen, Peter H. Jensen and Lyman W. Poulson. With the company bound for Montreal were seventy emigrants in charge of Elders Robert G. De La Mare, William H. Tingey and Peter H. Jensen.

Successful Socials.—At Swinton, May 10th, 1913, a farewell social was given in honor of Sister Heywood who, with her children, left for Logan, Utah, on May 31st, 1913. Her husband is already there. A program of songs and recitations was well rendered, and an excellent lunch enjoyed by all in attendance. A present of two lap-robes as a token of esteem was given to Sister Heywood.

On Saturday evening, June 7th, 1913, a successful social was held in the Latter-day Saints' meeting-house, Sheffield, in honor of Elders J. D. Todd and W. J. Francis, who have been honorably released from missionary duties. An interesting program was rendered, and other innocent pleasures indulged in.

A farewell social was held in Thrift Hall, Grimsby, Grimsby branch, June 6th, 1913, in honor of President John F. Oleson, who

has been honorably released to return home. An interesting program was rendered, and refreshments were served. President Oleson received a suitable present from the elders, saints and friends, as a token of their love and esteem.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XIX.—An Important Missionary Epoch.

Textbook: One Hundred Years of Mormonism (Evans), pp. 294-304.

I. The Mission to Palestine.

1. The saints' interest in the Jews.
2. Short sketch of Orson Hyde's life to this time.
3. His journey to Palestine.
4. Dedication of the land.
5. The Jews since 1842.

II. English Mission.

1. A prophecy fulfilled. (a) Revelation concerning the temple at Far-West. (b) Threats of enemies. (c) Fulfillment of the prediction.
2. A meeting of the Twelve.
3. The departure of—(a) Elders Taylor and Woodruff. (b) The Pratt Brothers. (c) Elders Young and Kimball. (d) Elders Smith, Hadlock and Turley.
4. Missionary work in New York City.
5. Progress in England. (a) Review of work from 1837 to landing of the apostles in England. (b) Elder Taylor's labors. (c) Elder Woodruff's. (d) Elder Pratts'—*The Millennial Star*. (d) Conference—Baptisms, etc. (f) Return of elders. (g) Results of the English Mission.

DIED.

Dunn.—At Cheltenham, May 25th, 1913, Harold William Francis Dunn, son of Ernest S. and Nora Goodion Dunn; born March 13th, 1911. Funeral service was held at the home of Brother and Sister Dunn, conducted by Elders Clarence E. Merrell, Paul L. Wilson, John F. Palmer and John H. Reeve.

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